

*Preached at RICHMOND in Yorkshire.*

T H E

D U T Y 13

O F

HONOURING THE KING,

A N D

THE OBLIGATIONS WE HAVE THERETO:

DELIVERED IN A

S E R M O N

*On the 6th of February, 1685-6;*

BEING THE DAY ON WHICH HIS MAJESTY  
BEGAN HIS HAPPY REIGN.

A T

A General Assembly of the LOYAL GENTRY of those Parts,  
held there on purpose to celebrate the KING's quiet and  
peaceable SUCCESSION to the THRONE of his ANCESTORS.

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BY CHRISTOPHER WYVIL, M.A.  
FELLOW OF TRINITY COLLEGE IN CAMBRIDGE, AND  
CHAPLAIN TO HIS GRACE THE DUKE OF ORMOND.

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*Printed at the Request of the Gentlemen that heard it.*

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D U T Y

HONOURING THE KING.

THE OBLIGATION WE HAVE THEREON.

S A M U E L



A General Assembly of the Clergy of the Diocese of London, and  
of the Clergy of the Diocese of the Kings of the Kingdom of  
England, have taken into consideration the following Resolutions.

RESOLVED, THAT THE BISHOP OF LONDON, AND

THE BISHOP OF DORSET, AND THE BISHOP OF OXFORD,

SHALL BE AUTHORIZED TO SIGN THE FOLLOWING DECLARATION.

DECLARATION OF THE BISHOPS OF LONDON, DORSET, AND OXFORD.

WE, THE BISHOPS OF LONDON, DORSET, AND OXFORD, DO HEREBY

---

TO THE  
RIGHT HONOURABLE  
C O N Y E R S,  
EARL OF HOLDERNESS,  
LORD DARCY AND MEINIL.

My LORD,

*THE only Reason that obtained my consent to the publishing of the ensuing Discourse, was the Opinion they had who heard it, that it might be serviceable to his Majesty, by reducing some of his misguided Subjects into a right sense and practice of their<sup>e</sup> Allegiance towards Him; to which end I beseech our good God to give it his blessing.*

*And the Honour I have to be related  
to your Lordship's truly Loyal and Reli-  
gious Family, obligeth me to dedicate it  
to your Lordship; most humbly begging  
your Lordship's acceptance of it as a  
Testimony of the Duty owing to your  
Lordship, from*

*My LORD,*

*Your Lordship's*

*Most obedient Grandson*

*and most humble Servant,*

**CHRIS. WYVIL.**



## ADVERTISEMENT.

THE following Discourse was put into the hands of the Editor by a Person in an obscure Situation, as exhibiting a striking Contrast to the "Defence of Dr. Price," and "A Letter to the Right Hon. William Pitt," which their Author had, with *industrious Liberality*, sent to the above Person, and many others, of a similar Description, who, in very humble Stations of Life "study to be quiet and to mind their own Business," and IN THE ENJOYMENT OF SECURITY, deprecate any Measures which may bring on Instability of Government.

Upon the Subject of "Ecclesiastical Reform" which is insisted upon in the "Defence" of the Presbyterian Republican Price, a few Observations are here subjoined from Bishop Taylor, [Minister's

ster's Duty in Life and Doctrine, p. 204] whose bright example of life, exempts him from being classed with the "unprincipled Supporters of every abuse;" as his sublime and extraordinary Talents raise him above the Competition of the present Age; and though it is not intended to hold him, or any other Man, up as an infallible Oracle, for nothing is infallible but Holy Writ, yet that great Writer hath full as good a Claim to direct the Judgment of the Public as either Dr. Price or his Defenders.

"It is better," says this admirable Man, "to let some things alone, than  
 "to be troublesome to our Superiors,  
 "by an intemperate Wrangling for  
 "Reformation. We find that some  
 "Kings of Judah were greatly praised,  
 "and yet they did not destroy all the  
 "Temples of the false Gods which

“ Solomon had built: and if such  
 “ Public Persons might let some things  
 “ alone that were amiss, and yet be  
 “ innocent; trouble not yourself that  
 “ all the World is not amended after  
 “ your Pattern: see that you be per-  
 “ fect at Home, that all be rightly  
 “ reformed there.—As for Reforma-  
 “ tion of the Church, God will never  
 “ call you to Account.—Some things \*  
 “ CANNOT be reformed, and very  
 “ many NEED NOT, for all thy peevish  
 “ Dreams; and after all it is Twenty  
 “ to One but thou art mistaken, and  
 “ thy Superior is in the right: and if  
 “ thou wert not proud thou wouldest  
 “ think so too. Confidence is that  
 “ which can endure no Curb, no Bridle,  
 “ no Superior. Every *confident* Man is  
 “ *ignorant*, and by his Ignorance trou-

\* See the first Article of Magna Charta, and compare  
 it with some proposed Reforms.

Editor.

blesome

"blesome to his Country, but will  
 "never do it Honour.—It is otherwise  
 "in Theology than it is in other  
 "Learning. The Experiments in Phi-  
 "losophy are rude at first, the Obser-  
 "vations weak, and the Principles  
 "unproved; and he that made the  
 "first Lock was not so good a Work-  
 "man as we have now a-days. But in  
 "the Christian Religion, THEY THAT  
 "WERE FIRST WERE THE BEST, BE-  
 "CAUSE GOD AND NOT MAN WAS  
 "THE TEACHER. AND WHAT REA-  
 "SON CAN ANY SCHISMATIC HAVE  
 "AGAINST THE COMMON PRAYER-  
 "BOOK ABLE TO WEIGH AGAINST  
 "THAT ARGUMENT OF BLOOD WHICH,  
 "FOR THE TESTIMONY OF IT, WAS  
 "SHED BY QUEEN MARY'S MARTYRS?"



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T H E  
DUTY OF HONOURING  
T H E  
K I N G.

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i PET. ii. 17.

HONOUR THE KING.

**T**HAT which in the primitive age of the church raised many enemies to the christian faith, and induced the potentates of the earth to endeavour its extirpation, was a groundless suspicion of its inconsistency with civil powers: a calumny invented, no doubt, and spread abroad by the devil and his agents, on purpose to alienate the minds of men from making profession of it, and to bring it into the contempt and hatred of kings and princes; they being thereby persuaded that the king-  
B dom

## 2      *The Duty of Honouring the KING.*

dom of Christ (howsoever it was taught not to *consist of this world* \*) was an encroachment upon their dominions; that the preaching of the gospel (howsoever it was said to be *the gospel of peace* †) carried nothing else with it but fire and sword, wheresoever it was planted; that faction and sedition, conspiracies and rebellion, were the only product of its doctrine; and that they who taught and embraced it, were no better than common incendiaries, subverters of the public peace and quietness, seducers of the people where they came, and even *turned the world upside down* ‡.

But the vanity and the falshood of this suggestion, both by the practice of Christ, and of the writings of his apostles, doth sufficiently appear: for our Saviour did not only give commandment to his followers to *render unto Cæsar the things which be Cæsar's*, as well as *unto God the things which be God's*; || but, that he might confirm his doctrine by his own example, he patiently submitted himself to the jurisdiction of an heathen

\* John xviii. 36.      † Eph. vi. 15.

‡ Acts xxiv. 5. xvii. 6.

|| Mat. xxii. 21.      Mark xii. 17, &c.      Luke xx. 25.  
John xvii. 11.

governor, freely owning the power and authority he had over him.

Nor were his disciples less careful to imprint the same doctrine in the minds of their profelytes, strictly charging them as to live in unity and concord one with another, so more particularly to be obedient to government and governors, and to pay a just deference to the civil magistrate. St. Paul exhorteth every soul to be subject to the higher powers, and to pay tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour is due \*. And he chargeth Titus to put the people in mind of being subject to principalities and powers, and to obey magistrates †.

Which subject is also prosecuted by St. Peter in this chapter of my text ‡; where he exhorteth his own countrymen the Jews, that were dispersed here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, to submit themselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him. And he had some special reason for so doing; for there

\* Rom. xiii. 1, 7. † Tit. iii. 1.

‡ 1 Pet. i. 1, 2, 13, 14.

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was then, as there is now, a generation of men, that under a pretence of christian liberty, thought themselves under no obligation to temporal princes, denying to pay them even civil respect, *esteeming all men as equal, and vainly imagining that no mortal man ought to be accounted a prince or a lord over them* \*. It was therefore but necessary for our apostle to put these men in mind of their duty, and to require them *so to be free as not to use their liberty for a cloak of maliciousness, but as the servants of God* †, and to fear God, yet so as to honour the king also.

And it is very considerable, that the persons to whom he directs this epistle, were at that time under the supreme government of

\* “The cause of this, [says Thucydides, speaking on this very subject,] is the desire of rule, out of avarice and ambition, and a desire of contention.”—Hobbes’s Thucydides, book iii. p. 266.—The whole book is replete with the evils brought upon Greece from “political equality;” this was carried to such a length in Corcyra, particularly, as to give occasion to the following line;

“*Corcyra certè libera est uti vis Caca.*”

so that “the obnoxious principles of liberty and equality” every scholar must know produced infinite evils long before they were adopted in France.

Editor.

† 1 Pet. ii. 16, 17.

the



the emperor *Claudius* \*, a prophane infidel, and a cruel tyrant; a worshipper of the heathen idols, according to the custom of the ancient *Romans*, a man naturally merciless and given to bloodshed, and yet such an unbelieving and bloody oppressor this blessed apostle doth exhort the believing *Jews* to honour. Now if such deference was to be paid to him, how much more reasonably is it due to a christian king? And with what alacrity should we be ready to yield it to our present sovereign, who hath not only shewn himself merciful already to a great degree, in pardoning the lives of some of those men whose hands were unnaturally lift up to take away his; but by his sacred word, (which was wont to be more unalterable than any of the laws of the *Medes* and *Persians*) and by his repeated promises, (which he hath made unconstrained, unasked, unsought for; God Almighty blefs his royal heart for it) hath given us sufficient assurances that he will support and defend our church?

It is one great excellency of our holy faith, that as it is very consistent with order and civil society, and fitted for the prosperity and

\* Suet. in vita *Claudii*, cap. 34.

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happiness of men of all degrees, so the just rights and privileges of temporal princes cannot be better secured than by the rules of its doctrine, all persons by the christian religion being enjoined obedience to those in authority, *not only for wrath but also for conscience sake* \*; every man as he is bound to *fear God*, being also obliged to *honour the king*.

And we cannot but admire and adore the wisdom and goodness of God, that when, for the preservation of order and government in the world, he did ordain that power and authority by which kings do reign and princes decree justice, he did at the same time determine to provide for the support of it; and took great care for the securing of their persons from violence, and their crowns from contempt, as by many good laws and precepts, so more especially by that of *honouring the king*: a duty upon which many others do mainly depend; a duty incumbent upon all the king's subjects in what parts of his dominions soever they live, by whatsoever titles they are distinguished, whether they be noble or ignoble, whether they be lay-men or *ecclesiastical persons*; a duty which, if rightly

\* Rom. xiii. 5.

*The Duty of Honouring the KING.* 7

practised, would tend to the universal good and welfare of the whole kingdom, and of every member of it; it would make the king great at home and considerable abroad: that we may therefore rightly understand it, that we may all duly practise it, and carefully avoid what is forbidden by it, I shall, by God's assistance, in my following discourse endeavour to do these two things:

1st. To explain the duty, and the several parts of it, And

2dly. To shew the obligations we have to it.

1. *First*, for explanation of the duty; by honouring the king may in short be meant, an awful framing and composing of the whole man respectively to his authority. For it hath respect to the very cogitations of our hearts to which none but God and ourselves are conscious; *it concerns our speech, and puts a bridle upon our tongues*\*; it hath an eye upon our actions, and directs the regulation of

\* It is a little surprizing that the acute understandings who see through all the imperfections of our constitution and government, should not also see that the licence used in speaking and writing against government, if applied to private persons and characters would be productive of infinite mischief. If the *principle is right* in one instance, it is in the other.—But it should seem that many persons



them. But that we may more fully discern what it doth positively require, what consequently it doth plainly forbid, be pleased to take notice of these following particulars.

1. Honouring the king doth require a reverential esteem of him, an inward respectiveness of the soul to him, so as in our thoughts to have a worthy opinion of him, and to think of him very highly according to the dignity of his office, and the eminent character he bears amongst us. Such (no doubt) was that honourable account which the subjects of king *David* had of him, when they owned him to be worth *ten thousand of them*, as you may find in the second book of

conceive kings and ministers are to be treated like the unfortunate bird which the rabble set up for the malicious pleasure of knocking him down again. And if we may believe such persons, however incredible it may seem, kings and ministers have no interest whatever in the welfare of the states they govern; but they provoke the *sovereign people* on purpose that they may be cashiered. It was only among his enemies that the strong man sent FOXES WITH FIREBRANDS; it was on the head of his enemies too that the strong man pulled down the house.—It was reserved for the wisdom and gratitude of modern times to scatter firebrands amongst our friends, and to pull down one's own house for the gratification of our enemies.

Editor.

*Samuel,*



*Samuel*, the 18th chapter, and the 3d verse: as likewise when in the same book of *Samuel* the 21st chapter, and the 17th verse, they held him to be the *light of Israel*. Such were the thoughts which men conceived of *Zedekiah* (who yet was no very good king) when, upon his fatal captivity under the *king of Babylon*, he was lamented by the character of *the breath of their nostrils* \*. Such every lawful governor that sits upon the throne of majesty ought to be esteemed, such apprehensions should every one of us have of our king.

We must have so great thoughts of his high calling as to look upon him to be God's immediate viceroy within his own dominions, and to be accountable to him only for what he doth; for *where the word of a king is, there is power, and who may say unto him what dost thou* †? We must esteem him under God to be the supreme governor, and not imagine that any man, or any number of men either within or without his realms, hath any power or superiority over him. In which respect it was that *Saul* was said by *Samuel* to

\* Lament. iv. 20.

† Eccl. viii. 3.

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be the head of the tribes of *Israel*\*, and the king is called supreme in this very chapter of my text, and by the good laws and constitutions of this land our present sovereign is declared to be. So in all causes and over all persons, to think otherwise of him is to wrong him, and detracts from that honour which by the laws of God and man, belongs unto him. Let the votaries of the *church of Rome* who think the *Pope* to be above him, and the upstart sect of *Presbyterians* or *Independents* that would have him truckle under the cognizance of their *classical meetings*, see how at the last great day they will answer to God their denial of this part of his just prerogative. The loyalty of the church of *England* teacheth us another doctrine, we all being thereby obliged to believe that the king hath all power both ecclesiastical and temporal; and so long as we are members of this church, we must do him that right and afford him that honour in our hearts, as to be firmly persuaded that no human authority is above his, or equal to it, that none may constrain or limit it.

\* 1 Sam. xv. 17. 1 Pet. ii. 13.

And as we are not to lessen his sovereignty in our thoughts, so neither should we think ill of him, much less devise or contrive any evil against him. Honour is properly an inward act of the soul, which, if it be true and sincere, cannot afford harbour for any base intentions or treacherous designs. Evil purposes and malicious imaginations can no more consist with it than light with darkness, or love with hatred; and for a man to profess that he honours the king, and at the same time to entertain thoughts and designs of harm against his crown and dignity, is like *Joab* \*, to speak fairly and friendly to his neighbour, and presently to smite him under the fifth rib to the very heart. The imaginations of our hearts ('tis true) are only known to God; but, if they be void of that due regard we should have for our sovereign, if they give way to any bloody intendments and treasonable practices, although no mortal man that is not made privy to them can make them known, yet that all-searching eye that pierceth into the very secrets of the heart can, and often doth discover them (be they never so cunningly and closely contrived) by

\* 2 Sam. iii. 27. xx. 20.



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ways and methods sufficiently declaring his care and providence in the protection and preservation of his vicegerent. And because the persons of princes are more sacred than the persons of private men, therefore God hath promised in his holy word that *curses though but in the heart conceived against them shall be detected by the birds of the air* \*; that is, in some notorious and remarkable manner, if by ordinary means they cannot be revealed. So detestable in the sight of God are but the least intentions of evil against the *Lord's anointed*. And may all those devilish devices be confounded, and those false and evil thoughts blasted, that shall at any time be hatched in the breast of any man against the life or against the honour of our lord the king.

Now when this reverential esteem and awful regard for the king is once well settled and grounded in the heart, it will soon exert itself in real and substantial matter in outward and visible signs that may plainly testify and manifest our inward respect. Honour conceived in the thoughts will not rest wholly there, but will be productive of apparent indications of it; it is the *root* that gives life and nourish-

\* Eccl. x. 20.



ment to the *branches* that sprout up from it; the original and spring from whence several considerable duties, as so many rivulets from the fountain-head, do naturally flow. It is not sufficient to pretend an inward respectiveness, without giving an outward and sensible evidence thereof, for that would be but vile mockery; as, on the other hand, an outward submissiveness without an inward, hearty, and sincere reverence, would be but downright hypocrisy: wherefore,

(2dly.) Honouring the King doth require that we should speak honourably of him, seldom making mention of his name but in such a manner as may favour of respect, and best express the esteem and awful regard which we do bear or ought to bear towards him; upon good occasions giving him his due titles, and such appellations as either the word of God, or the laws of the land, or the custom of the age we live in, do allow and approve of. Such was that common phrase which we so often meet with in the Old Testament, *my Lord the King* \*. Such is that style which the acts of parliament do commonly make use of, *the*

\* 1 Sam. xxiv. 8. xxvi. 19. xxix. 8. 2 Sam. ix. 11, 13, 33. xiv. 15, 17, 18, 28. Jer. xxxviii. 9. Esth. i. 4.

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*King's most Excellent Majesty.* Such are those honourable epithets which our Liturgy hath given him, *Our gracious Sovereign, Our dread Sovereign, Our most gracious King and Governor.* Such expressions as these, carry with them a specimen of respect, and do well denote the sense we have of his high calling and authority over us.

Our words oftentimes are good indications of our mind, and whosoever he be for whom we have a real honour, we cannot but sometimes by our very speech make a discovery of it. But to let the tongue fly out in evil language and bitter expressions against him, are no way consistent with it. What shall we then think of those railing *Rabshakeb's* and cursing *Shimei's* (if there be any such now living) that make it their business to traduce the sacred majesty of their sovereign not only with saucy, impudent, reproachful, and scandalous, but false names? What shall we say of those two arch-traitors, the late *Duke of Monmouth*, and the late *Earl of Argyle*, that in their traitorous declarations had the brazen confidence to call his present majesty a *tyrant* and *usurper*? Words that our very souls should abhor to think of; but they had the  
fate

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fate they deserved, and may all such revilers of authority fare no better!

We cannot but consider, and should seriously lay it to our hearts, how that *St. Paul*, having called *Ananias* a whited wall, no sooner was told that he was the high priest, but he retracted his words, and acknowledged his error, saying, *I wist not brethren that he was the high priest, for it is written, thou shalt not speak evil of the ruler of thy people* \*. And *St. Jude*, amongst great sins reckons up a despising of dominion, and speaking evil of dignities †. Should we be admitted into the King's presence, and had we the honour to speak to him face to face, doubtless our behaviour would be profoundly reverent, and our words accordingly. And is it then proper or becoming us to give our tongues the liberty of speaking any ways contemptibly of him, or with less respect unto him behind his back? Wherefore, O all ye that pretend to honour the King, let it be your care that it may be known by your words that you really do so.

3dly. Honouring the King doth require that we should actually do such things as

\* Acts xxiii. 5.

† Jude 8.



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may contribute to his honour, promote the grandeur of his state, and be a means of his making a good figure both in his own dominions and amongst his neighbouring princes. For the persons whom we heartily honour, we cannot but endeavour to advance in their credit and reputation in the world, and do all we can that may be for their well-being, and make them great and happy. Now those things that may obtain that blessed end I conceive to be these: *First*, supplying of his wants; *secondly*, assisting him against all his enemies; and *thirdly*, praying unto God for him.

*First*, supplying of his wants, whether it be by paying of him his just tribute and custom, or by raising a fresh contribution for him, as his present occasions shall require: than the doing of which nothing seems to be more reasonable; for how otherwise shall he be enabled to provide for the public, and to maintain his people in peace and safety? It is he that acts for the public good and happiness of all his subjects, and it cannot surely be deemed unreasonable that he should be supplied out of the public stock: they that deny him that justice, do as much as in them lieth



lieth to open a gap for an intruder to dispossess him of his throne, and to work the ruin of his kingdoms. The fulness of the King's treasures is next under God the strength and sinew, the main support and bulwark of the land; and if we suffer that to be very low and remain in an ebbing condition, we then deprive him of all capacity of doing us good, expose ourselves to divers unavoidable calamities. So that to keep him bare and poor is, in effect, to be injurious to our own selves, to cut off our own hands, and disenable us from helping and relieving ourselves upon any emergent occasion.

We do usually account it unnatural for a son to deny his father, in his necessity, seasonable relief and comfort: how much more reasonably should it be so esteemed to withhold supply from the *King*, who is *Pater Patriæ*, the common father of his country, upon whose happiness and prosperity, so much public good doth mainly depend?

Besides, without such supply, he cannot keep up the port and dignity, the state and majesty of a King, so as to live with credit, or in any tolerable splendor befitting the quality and office whereunto God hath called

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him, which must necessarily expose him to the ignominy and contempt of other crowned heads; who, upon that account, may make nothing of deriding and despising him, and even trampling him under their feet.

Our Saviour, Christ, thought the payment of custom to be so very right and equitable \*, that he wrought a miracle to pay tribute-money, and hath commanded us (as in the beginning of this discourse I took notice of) to give unto *Cæsar the things that be Cæsar's*†; and the supplying of *Cæsar's* wants is as much *Cæsar's* due as any thing whereof we have a rightful possession may properly be called our own.

To conclude therefore this point, if we love the King, as we are bound to do; if we value his honour which should be dear unto us; if we have any regard to our own temporal happiness, which is much bound up in his, and cannot well be separated from it; let us then not be backward or unwilling to afford him such a pecuniary supply as his important affairs may demand, or the great

\* Mat. xvii. 27.

† Mat. xxii. 21. Mark xii. 17. Luke xx. 25.

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council of the nation may at any time think fit to tax us with.

*Secondly*, Assisting him against all his enemies is another means whereby we may promote the King's honour, which, if they ever prevail against him, must consequently be much impaired and eclipsed. The King's enemies are ours, and we should be as active and vigorous in helping him to overcome them, as if their swords were directly levelled at our own hearts.

*Now the King's enemies are either foreign or domestic* \*; his foreign enemies are the inha-

\* We have been continually insulted with assertions, against known facts, that we had no domestic enemies engaged in conspiracies with foreign powers; and that, the fraternizing French meant us no evil. But what were the addresses of the English traitorous societies to the French convention, and what were the answers and declarations of the French? *Ex uni disce omnes.*

The constitutional society of London say to the convention; "Innumerable societies of the same sort are forming in every part of England—After the example given by France, revolutions will become easy," (viz. that of St. Domingo.) "Reason" (it should be read "treason") "is about to make a rapid progress; and it would not be extraordinary, if, in a much less space than can be imagined, the French should extend addresses of congratulation to a national convention of England. Other nations will soon follow your foot-  
C 2 "steps



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bitants of other nations, with whom he may at any time be obliged for his own honour or his kingdom's good to wage war; against whom we are bound to fight, and venture our lives and persons in his just defence, which should be as much at his command and service, as our estates and fortunes.

*His domestic enemies of the two are the worse* \*; for a man can have no worse adversaries than those of his own household. *A*

“ steps in this career of improvement, and rising from  
“ their lethargy, will arm themselves for the purpose of  
“ claiming the *Rights of Man*.

(Signed)

SEMPIL,

D. ADAMS,” &c.

Presented the 28th of Nov. 1792, and therefore approbation direct of the 2d of September.

The President's answer—“ The moment without doubt  
“ approaches, in which the French will bring congratula-  
“ tions to the National Convention of Great Britain.”

\* Declaration of the French Convention, December 15, 1792, more than two months previous to the war—  
“ THE CONVENTION WILL TREAT AS ENEMIES THE  
PEOPLE WHO, REFUSING LIBERTY AND EQUALITY, ARE  
DESIROUS OF PRESERVING THEIR PRINCE AND PRIVILEGED CASTS, OR OF ENTERING INTO AN ACCOMMODATION WITH THEM.”—Let facts speak for themselves, and let the reader make his judgment of those who would keep *such* facts out of his view, or say the French nevertheless would have suffered us to remain in peace.

kingdom



kingdom divided against itself cannot stand; and if an house be divided against itself (unless the good hand of Providence intervene) the ruin of that house must needs be near \*. Now his Majesty's domestic enemies are those of his natural subjects, that being instigated by the devil, do bear an ill will to his person, and carry on evil designs, and evil practices against his government.

Of which some (perhaps) may be in open rebellion, and with a bare face, commit acts of hostility against him. And a man would really wonder that there should ever be such monsters in nature, such unnatural brute beasts as thirst after the blood of their own father, endeavour to rip up the womb of their own mother, and seek the subversion of the place of their own nativity; the which all they may be supposed to do, that draw their swords against their Liege Lord and Sovereign, and, by a civil war, disturb the public peace. And it is but the last year's revolution that makes us experimentally know that there may be devils upon earth in human shape, as well as there are really devils in hell, and as

\* Mat. xii. 25. Mark iii. 24. Luke xi. 17.

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these rebel against God, so do they rebel against God's Vicegerent. Now when rebels are got to such an head, as to appear in open arms, it is the part of good subjects to shew themselves for the King's side, by resisting and opposing them, by preventing their numbers to increase, by cutting them short of relief, by declaring openly against them, by animating each other to withstand them, all of them in their several capacities contributing some way or other to quell and subdue them.

Again, *others there are of the King's domestic enemies that appear not so openly, but yet covertly manage the same mischievous and treasonable designs. And they are by so much the more formidable and dangerous, by how much the more unperceivable and unsuspected their ways and methods of proceeding are: such are they who will not professedly declare and level war against him, but they will lay cunning plots and privy conspiracies to deprive him of his life. Others will profess an abhorrence of such a bloody enterprize, and declare that they have no ill will towards His person, but yet they will not stick at seizing of his guards, taking Him out of the hands (as they think)*

*think) of evil counsellors, and keeping Him under a restraint till he shall be forced to comply with their unreasonable demands, or they will endeavour, (as was the saying, and the design of that ungrateful traitor the late Earl of Shaftsbury \*) leisurely to walk His Majesty out of His dominions, by setting up factious clubs, and cabals of disaffected and discontented people; by subtle and crafty insinuations, withdrawing the vulgar from the duty of their allegiance, infecting their minds with seditious principles, and making them fit for any sudden assault and insurrection: which things they do, some for some particular disgrace, which they deservedly received at court, seeking to revenge their private quarrel, by setting the whole nation on a flame; some out of pride and ambition, not thinking themselves sufficiently rewarded for their former services; some out of a vain affectation of popularity, desiring to be esteemed the head of a party; some out of a design to fish in troubled waters, and to become gainers by public distractions; and lastly some for the mere sake of doing mischief, like the scottish Ferguson, that re-*

\* Declaration of the late conspiracy, published by his late Majesty's order, p. 9.



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morseless villain, that, when the accursed treasons of his confederates were happily detected, had notwithstanding the boldness to profess that \*, *for his part, he would never be out of a plot as long as he lived.* Now when such men are busied upon such hellish contrivances, it is the duty of all those that truly honour the King, to be assisting to him in counterplotting their designs, in suppressing their meetings, in making (if possible) a discovery of their actions; and bringing their persons to condign punishment.

Particularly it should be the endeavour of all inferior magistrates and subordinate officers, who are to be a terror to evil works †, to take care that the King suffers no wrong by such workers of evil; that none of His just rights and prerogatives be invaded and violated by them; to keep the populacy quiet, and make them do their own business ‡; to suppress seditious tumults in time, lest by connivance and forbearance, they become too headstrong and unruly; and by a vigilant circumspection, to look well to the trust which their great master hath reposed in them.

\* Declaration of the late conspiracy, p. 69.

† Rom. xiii. 3.

‡ 1 Thess. iv. 11.



Nay, it concerns all the loyal party, when the faction grows insolent and daring, it mainly (I say) concerns us all to be no less courageous and active according to our power, in asserting the King's cause, and vindicating his honour, and not to suffer it to be run down by noise and clamour, and by fury and violence: in such a case, to sit still and be afraid to own him, is to betray him, and quietly permit him to become a prey to those that hate him: we should speak our minds freely, and act boldly in the defence of him, and choose rather to be buried in the ruins of the royal family (if that must fall) than part with our loyalty, and side with their enemies. But,

Thirdly, As we may be very instrumental in promoting the King's honour by relieving his wants, and by assisting him against all his enemies, so likewise may we be so in praying unto God for him: which, as it is a duty enjoined us by St. Paul, exhorting us to pray as for all men, so more particularly for Kings, so it is in itself most easy, and in every man's power to perform. For whereas all men have not wherewithal to contribute towards the relief of the King's wants, all men may nevertheless

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theless pray for him. The poorest man in his dominions can make him this offering, and the richest can afford him nothing better. He that begs his bread from door to door, and is himself destitute of present sustenance, may enrich his prince by the tribute of his prayers, and advance him higher than all the Kings of the earth. *And again, whereas all the King's subjects are not, nor indeed conveniently can be actually engaged in his service by fighting for him, and assisting him against his enemies, yet they may all pierce heaven by their prayers, and derive down showers of blessings upon his armies, and make them successful and victorious.*

Now those things which we should chiefly beg of God for him are, that he may be endowed, *first*, With all spiritual blessings, with the piety of *David*, with the wisdom of *Solomon*, and with a daily supply and encrease of all other gifts and graces that may be needful for him; *2dly*, With all temporal blessings, *that he may be delivered from all dangers incident to his place from private conspiracies, from tumultuous factions, and from open rebellion; that he may overcome and subdue all his enemies, that they may have no advantage over him nor the*  
wicked

*wicked approach to hurt him; that his life may be long and his reign happy, and that all his subjects may lead a quiet and peaceable life in all godliness and honesty.*

Such were the petitions which the primitive christians put up to God for the heathen emperors, praying for their very persecutors, *vitam prolixam, imperium securum, domum tutam, exercitus fortes, &c.* a long life, a secure empire, a safe family, valiant armies, and so on, as *Tertullian* tells us; the example therefore binds much more when a King hath submitted his sceptre to the standard of Jesus, and maketh profession of the christian faith.

Nor indeed can we reasonably expect that the King should be happy and prosperous, without our sincere observance of this duty; for let us do what we can to make him so, though we cheerfully assist him with our fortunes and our lives (as we are bound to do when need so requires,) yet if we do not add our prayers to the King of Kings to crown him with his favour and loving kindness, in vain may all our endeavours be, for *there is no King that can be saved by the multitude of an host, neither is there any man delivered by much strength,*



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*strength* \*, and *except the Lord keep the city,* (and by his good providence guard the kingdom) *the watchman waketh but in vain* †. But if all the King's subjects would but most affectionately pray for him, and with one heart and one mind humbly beg the blessing of God upon him, we might then have great hopes that the joint addressees of a whole nation, would be very prevalent at the court of the King of Heaven. Wherefore that men do not truly honour the King, that is negligent in this duty of praying for him, forasmuch as he neglects that one expedient that may so much tend to his true interest and true honour. But further,

(4<sup>thly.</sup>) As honouring the King doth require that we should do such things as may tend to his honour, so it doth likewise oblige us to do nothing that may lessen it, and to endeavour to prevent and suppress whatever may be prejudicial unto it. For it is natural for us to abhor and avoid as much as we can, whatever may tend to the discredit of those whom we really love and honour; nor can that honour which we ought to have for the King, consist with any thing that may de-

\* Psal. xxxiii. 16.

† Psal. cxxvii. 1.



fame him, or cast a blemish upon his government; and those things that may have this malevolent effect are, *first*, *scurrilous libels*; *secondly*, scandalous reports; and *thirdly*, the blazoning abroad his personal errors and failings.

*First*, Scurrilous libels, whether they be in writing or in print, in prose or in verse, do not only make the King ridiculous, but contemptible too; they have a direct tendency to the wronging of his person, to the lessening of his authority, to the weakening of his power, and, in conclusion, to the very shaking of his throne; and *that man that can find in his heart to wound the King's honour by making libels upon him, would not stick, upon a convenient occasion, to embue his hands in his blood*; he that keeps them is as bad, for he thereby approves of what the other has done; else why doth he keep them? why doth he treasure them up and is so chary of them? is it for the wit and elegance of speech he meets with in them? but what wit can there be in ribaldry, invectives, and scurrilous reflections upon the Lord's anointed? is not that wit vilely misemployed and that ingenuity degenerated into folly, that is spent upon

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upon such unworthy designs? What loyal heart can endure to see his sovereign vilely abused and bespattered in the most witty, and most elegant language? *Could a man be well content to have himself, or his dearest friend so served?* and can we then, with patience and contentedness, with pleasure and delight, behold the sacred Majesty of our King (which one would think should be exempted from such usages), satirically exposed and libelled? much less shall we give entertainment and harbour to such scurrilities, and not rather with indignation and abhorrence reject and tear them?

But then he that gives vent unto them, and makes them public, spreads the malignity of them; and is not perhaps well aware what great injury, as well as what great indignity he thereby doth the King; but if he be aware of it, *if he knows the harm, and considers the mischief that may from thence arise, and yet forbears not to band them from one to another, he is a traitor to the King, a betrayer of his honour, and an enemy to his kingdoms.* In a word, *they that make them, they that keep them, they that disperse them are all blameable.* If we do indeed heartily honour  
the

the King, if we have any value for the preservation of his credit and renown, as we should never make such libels ourselves, so having found them being made, we should presently seek to suppress them, and make them quite away. So likewise should we do in reference

*Secondly, To scandalous reports, whether they be true or false; if true, we should forthwith stifle them in their very first birth, keep them wholly to ourselves, and prevent the farther growth of them; if false, we should contradict them, rectify the mistakes, and discover the cheat and malice of them, and not only so, but do all we can to keep them from spreading; for if scandalous reports do but once take air, how senseless and unreasonable soever the grounds for them may be, yet they will not only find entertainment with credulous and easy people, but also be apt to increase in the telling; such I make account are those that concern bad news, misrepresentation of the King's actions, traducing of his good ones, misinterpretation of his words, odious reflections on the government, the raising of fears and jealousies, and the like. All which, or any of them, may, by degrees, lessen the*  
King



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King in the esteem and regard, the love and affections of his people; may make them weary of his government, and breed in them an aversion and hatred to his person; such reports are of very pernicious consequence, and may have a malignant influence upon the honour and the happiness of the King and his kingdoms. And therefore as it should be the great concern of us all to beware of them, so more particularly is it the duty of all masters of families, to take care that neither their children nor servants, nor any under their authority, be the broachers or the publishers of such reports, let them not suffer them to have the liberty of talking of state affairs, or censuring the actions of their superiors, or making any reflections upon them, or shewing their dislike of them, or *setting themselves up for politicians and reformers of what their idle fancy may think amiss; and let no man amuse himself or others with fears and jealousies of ills to come, we know not when nor how, to perplex ourselves with such thoughts and to vent them abroad, is not only to wrong the King's justice, the King's wisdom, and the King's goodness, but to distrust the Providence of God too.*

*Thirdly,*



*Thirdly*, The blazoning abroad the King's personal errors and failings, may also be very prejudicial to his honour, and make some of his weak subjects conceive an ill opinion of him. It is, I suppose, a saying in the common law, that the King can do no wrong; that is, no wrong which any human law or judicature can call him to an account for. But as he is a man, and subject to the like frailties with ourselves, he may have several deviations from the law of God, to whom only he is responsible for them. There is no man upon earth that liveth and hath not some failings, and is not guilty of some miscarriages and sins, and happy is he that hath the fewest and the least to answer for; and we cannot expect that the King, who is subject to greater temptations than other men, should be wholly without. But then for us to pass our censure upon them and to make them the subject of our daily discourse, is not only the height of rudeness and unmannerliness, but a great affront to his sacred person, and directly tends to his public defamation. We should rather endeavour to conceal them, and not talk of them at all; or if we do, it should only be to extenuate

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and lessen them, and, as far as we can, make good excuses for them. That christian charity which obligeth us not to judge our brother, will much less suffer us to do so of our King. What man would be pleased to have his own failings, or the failings of his own father publicly exposed, and made the common talk of the country? And is it fitting that we should deal less respectfully with the father of it? The King's reputation ought to be as dear unto us as our own, or any of our nearest and dearest relations and friends; and if we have a true honour for him, we must not, nay we cannot do any thing that may ruin it, that may but lessen or shake it.

4thly, Honouring the King doth require, that we should submit ourselves to him, and obey all his just and lawful commands, readily and cheerfully, without murmuring, without regret, without repining at, or complaining of them. We should behave ourselves towards him like the soldiers of the *centurion in the gospel, to any of whom if he said, go, he went, or to another come, and he came; or to another do this, and he did it.* Without this submission and obedience, we shall

shall but imperfectly fulfil the duty of my text: for, to pretend to honour the King, and at the same time to disregard his lawful commands, is, in effect, a manifest rejection of his authority, a great affront to his sovereign power, and a plain violation of that dutiful respect which is due unto him. Honour is that which an inferior ought to pay to a superior, nor can he better evidence the reality and sincerity of it, than by his obedience to what shall lawfully and justly be imposed upon him. Whence it is that those whom we heartily honour we are ready to obey, cheerfully attending upon the execution of their will and pleasure, designing thereby to testify the deference and regard we have for them: nor can we do less towards the King's Majesty, if indeed we sincerely and unfeignedly do honour him. Nay, we have somewhat a greater obligation to be obedient to him than to any other man; for all the King's laws and commands, so far forth as they are not contrary to the laws and command of God, do bear the stamp of a divine sanction; and those things that in their own nature are purely indifferent, do then cease to be so, when by him they are en-

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joined or forbidden; and he being God's representative upon earth, they do, upon that account, expect and demand our just compliance with them. If indeed his laws should plainly interfere with the laws of God, if he commands any thing that is manifestly contrary to the will of God revealed in his word, if what he enjoins be in itself directly sinful, we must then say, with the blessed apostles of our Lord, *that it is better to obey God than men.* But we that live under the happy government of these nations, and in the reign of so just a prince, need not trouble our thoughts with such supposals: however neither upon such an account, nor upon any other pretence whatsoever, should we use any violence towards him, or make any resistance against him: but we are by scripture, by reason, and the consent of antiquity, strictly obliged either actually to perform his will, or patiently suffer his will to be done upon us. This is the doctrine of the catholic church, this the doctrine of the particular church of *England*, this the opinion of all orthodox loyal and good men, this was the profession and practice of the primitive christians.



5thly, and lastly, Honouring the King doth require that we should at some certain time, and in some solemn manner, celebrate the memory of any notable atchievement performed by him, of whatsoever deliverance out of imminent dangers, or happy success in great undertakings, or extraordinary blessing upon his person and government hath through God's Providence befallen him, or us through him; and that we should endeavour, the best way we can, to testify the joyfulness of our hearts, and our sincere thankfulness to God Almighty for the same. The doing of which, as it is a very good and laudable custom (received in all countries, practised throughout all ages) so it is a direct honouring of him; we thereby giving some demonstration that we love and respect him, that his happiness and his life are of great concern to us. Solemn times of festivals and public thanksgivings for the Divine favours and benedictions conferred upon our sovereign, do well express the sense we have of them, and are a good sign that we highly value and esteem them: and for a man, upon such occasions, to give no indication of joy, no testimony of gratitude to God for them, looks

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as if he were discontented at the King's prosperity, or not well pleased with it, or could heartily have wished it had been otherwise.

And if any nation under Heaven ever had a just cause of such solemnities, certainly we of this have not the least. For if we call to mind what mercies and deliverances God was graciously pleased to vouchsafe our King both before and since his coming to the crown; how after a long and tedious banishment from his native country, he was again with his late royal brother brought back in peace; how miraculously he escaped the danger of shipwreck in the *Gloucester* frigate; how providentially he was delivered from the barbarous assassination intended at the *Rye*; and lastly, how wonderfully successful his arms were in the suppression of the late rebels both in *England* and *Scotland*; when (I say) we reflect upon these things, we cannot but discern and adore the good hand of God that out of such perils both by sea and land, hath reserved him at last to sway the sceptres of these kingdoms, and prospered the beginning of his reign with a victory so remarkable and so much conducing to the good of his subjects.

jects. But particularly should we affectionately upon this day commemorate his quiet and peaceable succession to the throne of his ancestors. For when we consider how maliciously the minds of ill men were not long since set against him; what endeavours were made use of to exclude him from his just rights, (him the next heir to the imperial crown of this realm, him the intirely beloved brother, the only brother of that most merciful prince King *Charles* the second, him the son of that royal martyr King *Charles* the first, him that had often hazarded his royal life in the defence of this nation, and by his courage and conduct had gained credit and glory to it,) and farther what rumours and stories to that end were made of him; what bandyings and consultations were held to work his ruin and subversion, and thereby to involve the whole land in a miserable confusion and sea of blood; and yet that, notwithstanding all this, all those restless endeavours of unreasonable men should be quite frustrated and brought to nought, that the strivings of the people should so soon be converted into a joyful reception of him, and that he should so quietly and so peaceably

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enter upon the entire possession of his just birthright and full power, without bloodshed, without tumults, without any opposition, with the joyful triumphs and acclamations of all good men, and receive no disturbance till the late unnatural risings; when (I say) we consider all this, how great reason have we to rejoice unfeignedly, and most heartily to give the most merciful God all thanks and praise, who so wonderfully and so happily brought to pass the quiet settlement of his Anointed, and thereby delivered him and us from those direful effects that must necessarily have been the sad consequents of that *black bill* of EXCLUSION.

Nor can it be any diminution of the honour, or any reflection upon the memory of our late most gracious Sovereign, to make the day on which he deceased a day of joy and thanksgiving. For we cannot but at the same time gratefully commemorate the many blessings we enjoyed during the reign of that most excellent prince; and, in the midst of our holy triumphs for the happy succession of the next heir, we cannot but affectionately remember that it was he next under God, who, by his vigilant care and prudent management



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nagement of affairs, allayed the heats and madness of the people, stemmed the current of popular fury, brought the face of things to so good an issue, and made the entrance to the throne so plain and so easy for his lawful successor.

It was God's great mercy to us that he lived so long to do so great things, that he died a quiet and a natural death, and after all the storms and tempests he struggled with, left his kingdoms in so serene a posture.

Wherefore, whilst we endeavour to express our joy and our thankfulness to God for the King's quiet and peaceable succession, let us not forget him who through God's blessing was the great cause and instrument of it. So shall we honour the King that now is, and not wrong the memory of the King that is dead.

And I beseech you, my friends, give me leave to exhort you to celebrate the feast of this day thankfully, cheerfully, and soberly; not in rioting and drunkenness, not in licentiousness and disorder, lest whilst you pretend to observe

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observe it in honour of the King, you should by your intemperance dishonour God.

Having thus at large explained the Duty of *Honouring the King*, and shewn you the chief parts whereof it doth consist, I shall in the

Second place, but very briefly touch upon the obligations we have to this duty, and so conclude.

1<sup>st</sup>. The first of which may be taken from the consideration of the authority by which he reigns, and that is no less than Divine; *for by me (saith God) Kings reign and princes decree justice; by me princes rule, and nobles, even all the judges of the earth.* He derives not his power from the people, (for they are but his natural subjects) nor from the solemnity of his coronation, (for that is but a ceremony of state;) nor from inherent or infused grace, (for the most graceless *heathens* have been invested with sovereign dominion,) but from the constitution and appointment of God, *for there is no power (St. Paul tells us) but of God, the powers that be are ordained of God.* Whence it is that all Kings and  
supreme

supreme rulers are called in scripture, the Lord's anointed. And particularly *Cyrus the Persian* monarch, by profession a mere heathen is, in *Isaiab*, said by God himself, to be his anointed; and all civil magistrates, those especially that have the supreme jurisdiction, are also, upon this account, said to be gods, of whom God himself saith, *I have said ye are gods* \*: and that very fitly and properly, for they only act in his name by his power, upon his account; and as God is the only supreme governor over all the world, so are these under him in their respective dominions, and so there may be, as St. *Paul* saith, *Gods many and Lords many* †. Usurpers that by violence and rebellion step into the throne of Majesty, such as was the late protector, falsely so called, have not this prerogative, nor is their power from God; of such it is that God speaketh, in the 8th of *Hosea* and the 4th verse, *They have set up Kings, but not by me, they have made them princes, and I knew it not*. But all lawful governors that come in by right and lawful means, (such as beyond all contradiction is our present Sovereign) have their

\* Psal. xii. 16.

† 1 Cor. viii. 5.

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character from the God of gods, and derive their authority from a Divine sanction.

Wherefore looking upon the King not barely as a man, but as a man by God's appointment reigning over us, we cannot but find ourselves obliged to honour him. Forasmuch as by honouring him we honour the ordinance of God, and by not honouring him, neither do we honour the ordinance of God. We should honour him for the *Lord's sake* \*, who hath always esteemed any affront or disrespect done to his Anointed as if it had been directly offered to himself. And if there be some degree of honour due to the King's ambassadors abroad, as they are his representatives, and to all inferior magistrates at home, as they act by his commission and are sent by him, how much greater honour doth there then belong to the King himself, who is the publick minister of God and his immediate vicegerent?

2d. Another obligation to this duty may be taken from the advantages that accrue to us through his government; for he is set over us for our good, and makes it his business to take care of and protect us. And therefore

\* 1 Pet. ii. 13.



to do him honour, is but a just retribution for the benefits we receive by him.

3d. To which, thirdly and lastly, we are obliged from the principles of our holy catholic religion, as it is derived throughout all ages from Christ himself, and as it now stands planted and reformed in the church of *England*. Which church, as it teacheth us all true faith towards God, so it obligeth us to all true loyalty to the King. *Nor can we any longer be good members of this church, nor consequently good christians, than whilst we remain firmly loyal.* The King hath often declared himself well satisfied with the principles of our church, as they are for monarchy and loyalty, and if we would not have our actions contradict our principles, if we would have them still preserved in that good opinion he hath of them, we must honour him in all those particulars which I have mentioned to belong to this duty; which, whosoever doth not conscientiously observe, cannot be a truly loyal man, nor doth he well deserve to be accounted (as by being members of this church we all justly profess ourselves to be) a member of the catholic church.

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My friends and gentlemen, I am very sensible that I have detained you very long ; but the subject I have handled is great and noble, copious and seasonable, nor could I have in any tolerable degree discharged my duty, had I said less of it, though I could say much more. But I will make no apology for the tediousness of this discourse, well knowing that a congregation that loves and honours the King, (such as I believe this to be) cannot be displeased, though it may be tired with exhortations to loyalty : nor shall I detain you any longer, than till I have concluded with that short but comprehensive *form of blessing the KING* \*, or wishing well unto him, which was so frequently made use of in times of old, which is so suitable to the day and my text, and wherein I doubt not but I shall have your hearty consent; and that is, GOD SAVE THE KING. Amen.

\* 2 Sam. xvi. 16. 2 Kings xi. 12. 2 Chron. xxiii. 11.



F I N I S.